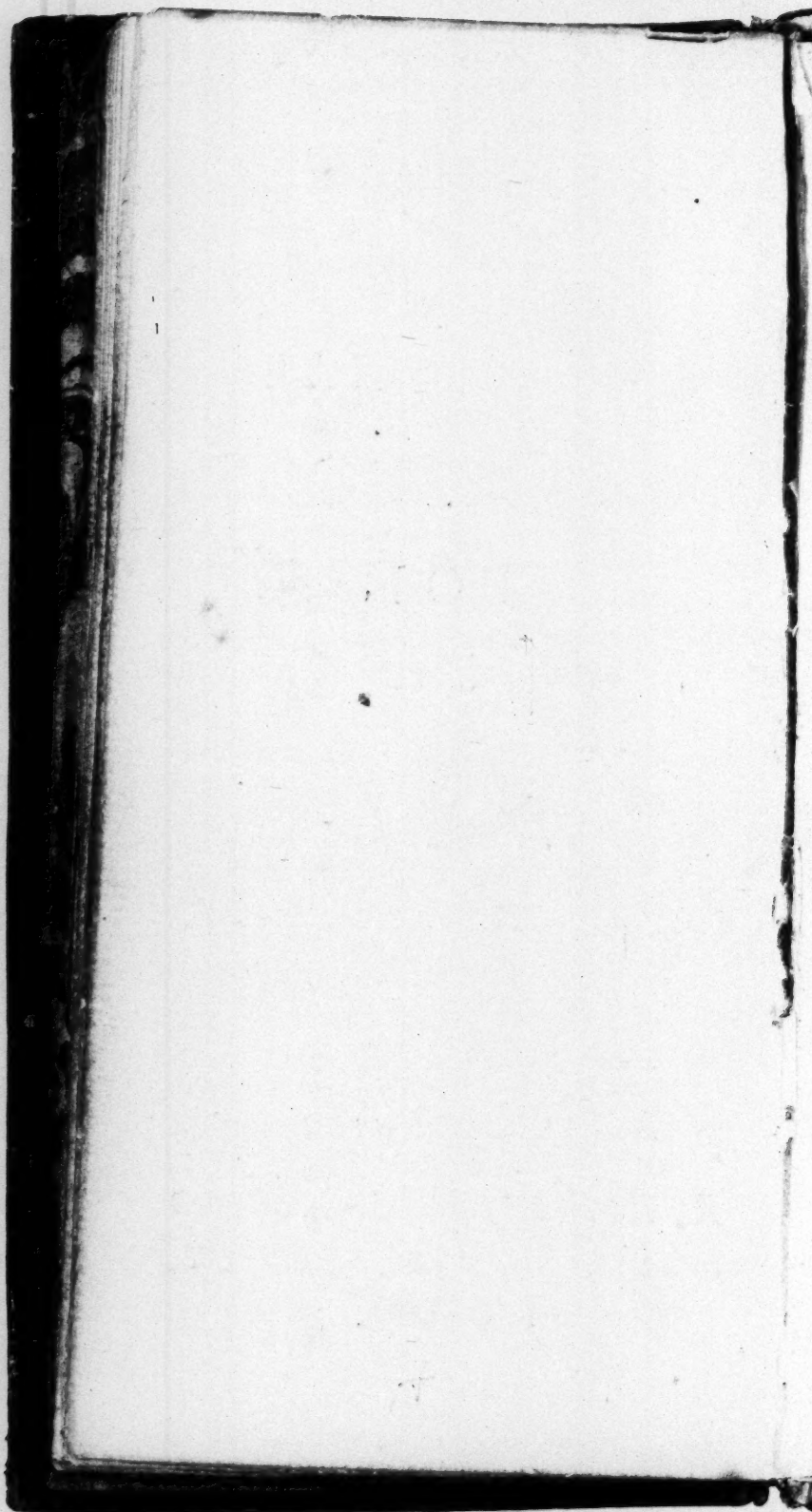


HISTORICAL
Applications
AND
OCCASIONAL
Meditations
UPON
Several Subjects.

Written by
A Person of Honour.

L O N D O N,
Printed by *J. Fleisher*, for
R. Royston, Bookseller to
His most Sacred M A J E S T Y.
1 6 6 7.



Bold is the man that
dares ingage

For Piety in such an
Age.

Who can presume to find
a Guard

From Scorn, when Hea-
ven's so little spar'd?

Divines are pardon'd,
they defend

Altars, on which their
Lives depend:

But

*But the Prophane impa-
tient are*

*When Nobler Pens make
this their care.*

*For why should these let
in a Beam*

*Of Divine Light to
trouble them ;*

*And call in doubt their
pleasing Thought,*

*That none believes what
we are taught ?*

*High Birth and Fortune
warrant give,*

That

*That such men write
what they believe :*

*And feeling first what
they indite,*

*New credit give to An-
cient Light.*

*Amongst these few, our
Authour brings*

*His well-known pede-
gree from Kings.*

*This Book, the Image of
his Mind,*

*Will make his Name not
hard to find.*


*I wish the Throng of
Great and Good*

*Made it less eas'ly un-
derstood.*

WALLER.

To the
Lady HARMONIA.

MADAM,

 Our Ladyship
was pleased to
incourage me
to write Religious
Meditations, & there-
fore to you I dedicate the
First-fruits of my obe-
dience to your Commands
in this particular. Your
Ladyship can experimen-
tally

The Dedication.

tally say what high advantages pious Contemplations afford: Some of which are a just Divertisement from both worldly and sinful Employments, a great Complacency and Delight in the present Composure, besides the Satisfaction to our Consciences, the Improvement of the Divine Graces in us, and a rendring our Souls alwaies in an Harmonious
Sweet

The Dedication.

sweet temper, (in which
your Ladyship does so e-
minently excell) being
alwaies in a praying ca-
pacity, having a willing-
ness to resign our Wills
to God's in all things,
whether in Life or
Death. If this way of
applying all our Discour-
ses and Conceptions to a
Religious sense were
made more generally pra-
ctical, the Power of God-
liness, as well as the
A 4 Form,

The Dedication.

Form, would so govern us in all our actions, that in this present Age neither the Speculative nor the Practicall Atheists would dare with so much impudence to shew their faces, nor maintain their detestable Principles so horridly and dis-ingenuously as now they do; the Age would then be reformed, and we should be good Company to ourselves; for when we converse

The Dedication.

verse with God, we are never less alone than when alone. Next to pious Meditations, Godly Friends are to be made choice of for our Conversation, such as is your Ladyship, who (without the least suspicion of Flattery, I dare affirm it) may justly be styled the Beauty of Society, and Harmony of Friendship; your Civility being so great,

A 5 and

The Dedication.

and Carriage so gaining,
that you are able to con-
vert a Barbarian into
good manners, and make
a man of a reprobate
nature become a good
Christian. Your Example
I confess is easier to be
admired then imitated;
Your Precepts adequate
and proportionable to so
great a Pattern, and
those delivered to your
Friends and Servants
with such winning mild-
ness

The Dedication.

ness and Concern, as if it were your duty to be more ingaged for the welfare of our Souls and good Names then we ought to be our selves. Madam, I need say no more, but pray for you, that God would multiply upon you (who are both Good and Great) and upon yours all Temporal and Eternal Blessings, & increase the number of such Excellent Saints as
is

The Dedication.

is your Ladyship : Then
we should enjoy a part of
Heaven out of Heaven,
while we had our beings
upon the Earth. I had
taken the freedome to
have named you by a
Title you are more
known by, but that I
feared your so nice
and scrupulous Modesty
would have reprehended
me, disowning my cele-
bration of this just Cha-
racter : And should I
have

The Dedication.

have given an account
of my own Name, it
would not be difficult
for very many to con-
jecture to whom I pre-
sumed to make this Ad-
dress. I am,

Madam,

Your greatest Honourer
and most obedient Ser-
vant, who, as an admi-
rer of your Vertues,
am ambitious to de-
serve of your Ladyship
the Appellation of

C O N S T A N S.



A Prayer.



Lord God, I
 confesse mine
 iniquities, and
 my sins are e-
 ver before thee, secret as
 well as known sins. Create
 in me a new heart, and
 renew a right spirit with-
 in me. Cleanse the wick-
 ed and damnable thoughts
 of my heart by the inspi-
 ration of thy Holy Spi-
 rit; forgive my wicked
 thoughts as well as my
 evil

evil vile words and actions. Give me thy Grace, that I may not onely leave sin for a time, but that I may loath sin; that I may look upon Jesus Christ not onely as a Saviour, which the very worst of men would be glad to do at their Deaths, but as a Sovereign to rule and reign in my heart. It may be in vain for me with wicked Balaam to desire to die the death of the righteous, if I do not live the life of the righteous. While I live in the World let me not be of
the

A Prayer. 3

the World; but be pleased to indue me with so great a measure of thy Spirit, that I may make it the great pleasure of my life to doe thee service, whose service is perfect freedom. Make me humble, charitable and obedient, willing to doe good, not onely to my friends, but to my very enemies, heartily forgiving them as I desire to be forgiven, and returning to them good for evil: But, Lord, to my Relations & Friends, return their kindnesse double into their own bowels.

*somes. Take from me, good Lord, both in my health and sicknesse, all that sinfull, misbecoming Impatience which so much prevails over me. Let not the fear of Death so much terrifie and discompose my spirits; but so moderate my Affections, that I may willingly and entirely submit to thy Divine will and pleasure, whether in Life or Death, natural or violent: But I most humbly beseech thee, Heavenly Father, to prepare me for a better World before thou takest
me*

A Prayer. 5

me out of this : So prepare me, O Lord, by sealing to me a Pardon for all my sins past, and giving me such an assured well-grounded Faith in Christ Jesus, and such an application of his imputative Righteousnesse ; that when I come to die, I may have nothing else to doe but to die, and to surrender, though a sinful, yet a penitent Soul into the hands of a gracious Redeemer. While I live here, give me Grace that I may have aying thoughts, that when I
come

*come to die I may have
living hopes. Grant I
may live here in thy fear,
die in thy favour, and at
the end of my days attain
the end of my hopes, even
the Salvation of my Soul
in and through Christ
Jesus my blessed Saviour
and Redeemer.*

Amen. Amen.

Glory be to the Father,
and to the Son, and
to the Holy Ghost.

Our Father, &c.

Histo-



Historical Applications,
 A N D
Occasional Meditations.

I.



THE Society of
Gresham Col-
ledge is com-
 posed of very
 * ingenious and eminent
 Persons, whose Conver-

* The most ingenious and Reli-
 gious Mr *Boyl*, worthy Sr *Robert*
Murray, the famous and eminent-
 ly learned Dean *Wilkins*, *cum*
multis alijs.

sation

sation is desirable in many respects; their endeavours to improve Arts and Sciences Mechanical and Liberal, their inquiry into the works of Nature, may be both delightfull and profitable to themselves and others. If this be granted, let us raise our Meditations higher, and consider how advantageous it will be for us to meditate of the God of Nature, to advance his Glory, expressing our Love to him by singing his praises while we have a being here, which

which is the delight and employment of Beatified Souls to all Eternity.

II.

LEt us consider why so many of us so often miscarry in the Designs and actions of this Life, even when we have most confidence and assurance. The Reason is very obvious: We place too much trust in secundarie Causes, and in the son of *man, whose breath is in his nostrils*; but in the beginning of every enterprise

enterprise neglect to implore the Divine assistance, and wholly to rely upon his Wisdom, with an humble and dutifull acquiescence in his will, whether he shall please to blast our purposes, or to prosper the action, God knowing what is better for us than we do for our selves: If so, we are sure our Designs and endeavours will be successfull, or we shall have as much reason to be satisfied as if they were, being free from all repining, murmuring thoughts,

Meditations. 11

thoughts, because we submit to his Providence who is the sole disposer of all persons, actions and times, which is the happy priviledge as well as duty of a Christian.

III.

O Lord, I confesse, because I slept unquietly the last night, (being troubled with melancholick Dreams) and found my body indisposed this morning, I was more discomposed in my mind, then when I have wilfully

B ly

ly offended thy Divine
Majestie by sinning a-
gainst thee; thus sinful-
ly preferring the health
of my Body before the
quiet and tranquillity of
my Soul, perishing things
before eternal. I beseech
God to forgive me this
and all other my offen-
ces; and, for the time to
come, give me grace that
I may be but little con-
cerned for my Body, ma-
king it my great interest
(as it ought to be) to take
care for the eternal wel-
fare of my Soul; which
is best secured by a good
employ-

Meditations. 13

employment of my Time and Talent, looking upon it not onely as the Design and businesse of my life, but to be my greatest pleasure and delight, to doe thee service, *in whose service is perfect freedome.* Amen.

IV.

O Lord, how short and momentany is this Life in respect of Eternity! and yet what great care do we take to provide for the things of this Life, as if all our Eternity

B 2 ty

ty were here, and not hereafter ! However, we must look upon Death, which is natural, and must come, it may be to morrow, as the greatest Good to us which is to be desired, or as the greatest Evil to be feared. Fear it we may, but we cannot avoid it ; and therefore it is in vain to be transported with a foolish fear, which disquieteth our thoughts, but no way secures us from what we fear, but by arming against it, which thus a good Christian ought

ought to do: To arme himself by putting on the Breast-plate of Righteousnesse, and flying for Sanctuary to him who hath had victorie over death, by a lively Faith in his Merits: Then the King of Terrors cannot be able to hurt us; but will doe us great service, in giving us a passage to the enjoyment of a blessed Immortality, where we shall enjoy rest and ease and happinesse unspeakable, such as Ear hath not heard, nor Eye hath seen, neither hath it entred into

the Heart of man to conceive. To which place God of his mercy bring us, for his sake who hath so dearly bought us, our blessed Saviour Christ *Jesus*. Amen.

V.

MY Soul and Body are two great Friends, having been Companions many years, and therefore are unwilling to part: But let us consider, Friends are most sad, who fear, when they are parting, they shall never meet

meet more. But, O my Soul, 'tis certain at the last day there must be a conjunction between thee and my Body; though you part for a season, yet when you meet again after this life, you shall never part more. Therefore be not dejected to separate when the Body dies, which must of necessity be, according to the inevitable decree of Nature, nay of the God of Nature: but be careful so to demean yourselves while you both live together here, that

B 4 you

you may both part willingly, and meet joyfully, hoping for a blessed Immortality; which God of his infinite mercy grant, for Christ *Jesus* his sake.
Amen.

VI.

IT is said of *Plutarch*, that he should say of himself, “It were better
“there had never been
“such a man as *Plutarch*,
“then that they should
“justly report him un-
“mercifull and unjust. It
was a worthy saying of
an

an heathen, and might well become the meditation of a Christian. There are many who go under the notion and profession of Christians; few are really such comparatively: but better were it we never were born, than that we should be Christians onely in profession, not in practice, *having a Form of Godliness, but denying the Power of it* in our lives and conversations: For then we have cause to fear the pronouncing of the sad Sentence, *Go ye cursed, &c.*

for we have but little hopes of finding Christ our Saviour at our Deaths, if we do not own him for a Sovereign while we live.

VII.

IT is reported in story of a great Politician at *Rome*, That he made it his whole Design for many years to secure the election of his intimate Friend to the Popedom after the death of the present Pope, who was very aged; and having for some considerable time
impa-

impatiently expected an happy issue to his so much desired hopes, the Pope dies, his Friend succeeds: Now he accounts himself a happy man; It is but ask and have, of what is within the Pope's power; and this is confirmed to him by a solemn promise from the mouth of his Holiness. But mark the unhappy issue: Whilst our Politician is considering what places of Honour or Profit will be most gratefull to his Ambitious mind, his Friend the Pope dies too,

too, and he finds all his endeavours are rendred fruitlesse. Upon the news of his death he vainly laments his losse, and says it was not in his power to secure himself against such a misfortune. Thus it fares very often with the men of the World, who put their trust and confidence in Princes, and in *the Son of man whose breath is in his nostrils*. If we wholly rely upon our earthly Friends, when they die, we lose our expectation of what advantage their friendship and

and kindnesse can afford us: But if we rely upon God, and secure him to be our Friend, he will comfort us when our Friends fail, when they die he can raise us new ones; he will be our Friend when we have most need of him, not onely in our lives, but at our Deaths, and continue so to all eternity. O what an unspeakable honour and happinesse is it to gain God to be our Friend! even the highest frail man is capable of. It is our greatest Concern

cern to make Friendship with the Almighty. Was it not a great honour for *Abraham*, the *Father of the Faithful*, to have God to be his Friend, and to be called *the Friend of God*? I pray God we may have the like felicity, that, following *Abraham's* example, we may rest in his bosome: which God of his infinite mercy grant, for Christ *Jesus* his sake. *Amen.*

VIII.

THere was a great contest between *Appelles*

Apelles a famous Painter and another, which should appear the better Artist; and as a trial of skill, *Apelles* drew Grapes, which were so naturally done, that the Birds pecked at them, supposing them to be real Grapes: The other drew onely the lively picture of a Curtain, and bringing it to *Apelles* for his approbation, he was desired to draw away the Curtain, that his Picture might be judged of. He then concluded himself the better Artist; For, says

says he, *Apelles* deceived the Birds, but I deceived *Apelles*. Thus with Art and cunning we may deceive birds, beasts, and men, nay our selves; but we cannot deceive God. Let us therefore so behave our selves in our words, gestures, thoughts, actions, as considering we are alwaies in God's presence, to whom we must be accountable at our Death and at the day of Judgment; and therefore let us not dare to commit sin, unlesse we can conceal our actions from his all-seeing Eye. IX.

IX.

I Have heard of a Jury of twelve men, who being asked by the Judge whether the Prisoner at the Barre were Guilty or Not guilty, before the Fore-man could conveniently make answer, another person who stood by said, Not guilty; to whom the Fore-man looking with indignation repeated his words, Not guilty? adding, I say, my Lord, he is Guilty: but before he expressed the

the latter, his two first words were recorded according to Law, and by this mistake the Offender escaped. But at the day of Judgment the Guilty have no advantage by any possibility of a mistake or accident; for the Judge is infallible and righteous, and the Conscience, which is both Jury and Witnesse, (*Conscientia mille Testes*) will certainly deliver true evidence, not being deceived in the least tittle. At this Barre voluble Oratorie prevails not, neither
can

can subtile Law-distinctions any waies avail ; but Judgment shall be given to every one in Righteousnesse and in Truth, by him who is Truth it self, and cannot lie ; whose mercy we had need implore in our lives and at our Deaths, that he may not be severe to mark what is done amisse, but forgive and pardon us for Christ his sake.

X.

THe Dog (in the Fable) having meat in his

his mouth by the water side, and perceiving the shadow of it reflect (which he erroneously mistook for real flesh) opened his mouth greedily in hopes to get it, and by this means lost the true substance. Thus it fares with many worldly men, to whom God hath given meat in their Mouths, his blessings in a liberal proportion, *Eccles. 6. 2.* (*Riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat*

eat thereof) but they, not satisfied therewith, seek to increase their wealth *per fas & nefas*, ravenously coveting the shadow which is vexation and vanity, and neglecting to improve their Talents to God's glory and their own good, and by this means lose the true substance, their hopes of eternal welfare.

XI.

A Scholar of *Socrates* observing that many of his fellow-Pupils had

had presented their Master with great and rich presents, which he was incapable of doing by reason of his poverty, came to *Socrates*, and told him, he freely gave him what was in his power, Himself, devoted to his service. The most acceptable Gift to the God of Heaven is our selves, our hearts and affections: *My son, give me thy heart,* says *Solomon*. Without this Present all others are vain Oblations, Sacrifices which are an abomination to the Lord: He will despise

spise us and our Offerings, if they are not tendered with an intire, humble, dutiful and obedient heart; which I beseech God to give us, that we may retribute the same to him again. *Amen.*

XII.

A Story is told of the same *Socrates*, that one day being in his School, a Physiognomist came to visit him, and taking great remark of his face, plainly averred, that *Socrates* was guilty of such and such notorious Vices;

Vices ; which Accusation his Disciples heard with much impatience , and could hardly forbear striking him , declaring that he was a silly fellow , and that he had done their Master injurie , for what he had said was very false upon their knowledge. *Socrates* interposes , and assures them that what this Artist had delivered concerning him was well grounded , and therefore they had no such reason to blame him ; for (says he) I have a great natural propensity and inclination

clination to those Crimes,
which certainly would
have had a great predo-
minancy over me, had not
my Reason and my Phi-
loſophie prevailed over
them, which was no ſmall
difficulty. Thanks be gi-
ven to Almighty God
for his reſtraining Grace,
that we have not been
actually guilty of thoſe
ſins to which our particu-
lar natures do ſo much
incline us; that every ſin-
gle offence hath not been
the unhappy parent of
many more: and this is
wholly to be imputed to

C

God's

God's goodnesse to us ;
for our resolutions may
fail us of doing good and
avoiding evil, our Reason
may be blinded and
deceived, Philosophie,
both as to the Theorie
and as to the Practick
part, may be vain and un-
profitable: but if we are
indued with God's Grace,
this cannot fail us. He
*giveth us to will and to
doe of his good pleasure ;*
but the more we rely up-
on him, and pray for his
blessed assistance, the sur-
er we are to find the
happy influence and be-
nefit

Meditations. 37

nefit of his good Spirit,
which will teach us to
walk holily, penitently,
foberly, *not as fools, but as*
wise, redeeming the time,
because the daies are e-
vill.

XIII.

IT was said of a good
man, that he should
confesse he had been un-
done unlesse he had been
undone; meaning, that if
God had not awakened
his Conscience with tem-
poral losses and afflicti-
ons, and caused him to
look into himself, Pro-

C 2 sperity

prosperity and inconsideration had swallowed him up. God many times grants our requests in denying of them, when to his Majestie these appear inconsistent with his Glory and our Good; for he onely knows what is best for us. In a prosperous condition we seldome take up the complaint of that good Heathen, who sadly said, *O Amici, diem perdidit!* O my friends, I have lost a day! because he could not call to mind any good he had done that day; but lose day

Meditations. 39

day after day for many years together, untill at last we have not a day left to repent in, though many a misspent day to repent of; and then we must know, though true Repentance is never too late, yet late Repentance is seldome true.

XIV.

ALL Societies and Companies of men, as well Merchants as others, who are sober, industrious, wise and well-governed, conduce much

C 3

to

to the advantage and benefit of that Kingdome or Common-wealth in which they live ; Rich Merchants make a Rich Kingdome: But let the great Traders have a care, lest , while they enrich themselves with worldly Treasure, they neglect to labour after the gaining eternal Riches. If so , at the last they will be accounted unwise Merchants , who have been guilty of a foolish Exchange, losing their own Souls for drosse and perishing dung. For *what shall*

shall a man give in exchange of his Soul? Lose that, and lose all. It was the saying of a pious Minister (*M^r Dod*) that “no
“man was undone untill
“he was damned. Losse of temporal Goods, Liberty, nay Life it self, may be gain to us, if we suffer for Conscience sake, taking up Christ’s crosse: But he is lost without Redemption who loseth his Soul.

XV.

IT is a constant custome among Merchants at
C 4 Sea,

Sea, that when they apprehend their Ship much indangered by a violent Storm, for fear their Ship should be overladen, and that the Goods in her should occasion the sinking, they fling them overboard, hoping by this means to preserve their Ship, and, what is more precious, the Lives of the Mariners and Passengers. I wish we were as spiritually wise, that we had a discerning spirit when our Souls are in danger of being overfet by the wealth and cares and pleasures

asures of this World; that we may be more willing then the Merchant at sea to part with these earthly Goods, lest they should indanger the sinking our Souls in the bottomlesse pit of perdition. I pray God we may make a just distinction between Earthly and Heavenly Riches, momentany and eternal; that we may esteem Godlinesse the greatest gain, and not make gain of the pretension of Godlinesse.

Amen.

XVI.

IT is reported of the Primitive Christians, that when by a strict Edict of an Emperor they were prohibited to meet and assemble together in their publick Worship and Devotions, they obeyed the Command : Though they were troubled at the Imposition, yet they esteemed it their Duty to obey the Authority God had set over them in all things wherein they did no violence
to

to their Consciences ;
which in this they were
free from , for they were
still allowed to serve God
in their private houses
and retirements. This Li-
berty ought to satisfie
the Dissenters from the
Church of *England* , in
case no other shall be per-
mitted them by the Su-
preme Authority : for
though I have been and
shall alwaies be willing to
promote, so far as lawfully
I may , Indulgence to all
honest peaceable men of
what Perswasion so ever ,
so farre as is consistent
with

with publick safety ; yet untill the King shall be pleased to give libertie for severall distinct meetings , it is the Duty, in my opinion, of all His Majestie's Subjects , to obey His Proclamations prohibiting their Meetings , and most agreeable to Christian Principles.

XVII.

IT is a Poeticall fiction of *Erasmus* , that he hung , when dead , between Heaven and Hell. There are many men ,
when

Meditations. 47

when alive, appear to hang between Heaven and Hell: Some faint desires they have tending towards Heaven; at the same time their evil inclinations and actions carry them into the paths that lead to Hell and destruction: They are long in suspense which way to take, the narrow or the broad path; but by not chusing the first, they must necessarily fall into the last. In the waies of Goodnesse, whose paths are pleasantnesse, *non progredi est regredi*, they that pro-

proceed not forward must go backward. Many who have had good resolutions may be now in Hell. He that resolves to goe a journey, is never the nearer performing it by intending it, if he does not go the journey. I pray God *give us to will and to doe of his good pleasure.*

XVIII.

A Good man should have no other exception against the Shortnesse of our lives but this, that there is so little time for us to enumerate God's Blessings and Providences;

ces, and to return him thanks for all his Mercies and Benefits which he from time to time so largely and liberally hath bestowed upon us, who deserve not the least of them. It ought not to afflict us that our time is so short to recreate our senses and delight ourselves in sensual enjoyments; for this is a cause of joy: While we live here, either through wilfulnesse or humane frailty, we shall offend God who hath been so gracious to us; but the time
is

is at hand, when at the period of our days there will be a period set to our sinning; *all Tears shall be wiped from our Eyes,* and we shall sin and sorrow no more.

XIX.

IT is said of a wicked man who dies full of years, *Diu fuit, non vixit,* He hath been a great while upon the face of the Earth, but he hath not lived at all: for we should onely account that living which is to Godward;

ward; the other being but a dead life, he *is dead while he is yet alive*. Happy are we, if we *die to sin*, and *live to righteousness*; if we so live in this World, that we may not die eternally, walking with God, truly fearing him, and obediently loving him; not with a servile love, but with a filial; not worshipping him as the *Parthians* do the Devil, that he should doe them no hurt, but because *the love of Christ constrains us*, 2 Cor. 5. 14. for a true Christian loves

loves Christ more then he
fears Hell.

XX.

IT is reported of a *Flo-*
rentine, that upon
his Death-bed he sent for
his Children, and told
them, It comforted him
very much in his dying
condition, that he should
leave them rich. He had
indeed reason to thank
God that he was inabled
to leave to them good
fortunes, which they
might by God's grace
imploy to his Glory and
their

re their good: but he had much greater cause of rejoycing, if he could true-ly have said, *As for me and my familie, we* have constantly served the Lord our God: And therefore, my dear Children, I hope both my self when my life is ended, and you all in good time after me, shall be partakers of those joyes which God hath out of his abundant mercy prepared for them that love him.

IT was the constant * Principle and Practice of the Primitive Christians, to resist their Tyrant-Governors, as well as others, with no other weapons but *preces & lacrymæ*, Prayers and Tears. I wish no other Armes of late years, or at any time, had been made use of against our lawfull Kings: *Charles* the First of blessed memory had not then been murdered before his own

* *This was alwaies the constant worthy Principle of those Ministers of the Profession of our Church of England.*

Doors, dying *the Martyr of his People*, and made the more glorious by the infamie of so many unparallel'd Villanies. All Principles contrary to this of Obedience to Magistrates may be condemned as inconsistent with Piety and Policy. With Piety; for the Precepts and Example of our Blessed Saviour and his Apostles teach us other Doctrines: with Policy; for if we allow that a Prince is to be resisted in any case, every Factionous party who can get armes into

into their hands will pretend that to be the case, when-ever they have a mind to incite the People to rebel; though as contrary as Light is to Darknesse: for 'tis too easy (as late experience hath demonstrated) to delude the people under specious pretences, and upon this Maxime no Kingdome or Commonwealth is safe.

XXII.

A Painter, who was esteemed a good Artist,

Artist, being asked why he painted so slowly ; he answered, *Pingo eternitati*, I paint for eternity. If we did consider, our Eternity of happinesse or miserie depends upon the well or ill spending our time here, we should then take greater care of our actions, and not hastily doe amisse.

XXIII.

WE are not naturally apt to content our selves here in this World with any one constant

constant place, or the same company: We find no perfect contentment in any of our settled affairs, and therefore we endeavour to find it in variety; but all in vain: Onely this use we may make of it; Let us consider with our selves, the things of this World may satiate us, cannot satisfie; what appertains to a better life may satisfie us, and not satiate: Therefore being our Souls are of such immortal capacities, as not to be contented with nor confined to terrestrial things,

things, let us make it our great design to provide for the eternal Felicity of our Souls.

XXIV.

E*De , bibe , lude ; post mortem nulla voluptas , inquit Epicurus.*

This is the vulgar Tradition concerning *Epicurus*; and yet it cannot be proved that he ever said or writ any such thing *totidem verbis* , onely in effect he said it , for he denied the Immortality of the Soul, and consequent-

D ly

ly every one is by that Position left at liberty to doe as he pleases, *si post mortem nulla voluptas*. Thus if many of us were to be judged of by our practices, many abominable Principles would be layd to our charge, which in words and outward profession we wholly disown and detest. But what a deplorable thing is it, that there should be such contrariety between our Opinions and our Actions, that the latter should give the first the lie, which we account a
word

Meditations. 61

word of greatest disgrace
and reproach to us if gi-
ven by another, and yet
contentedly and frequent-
ly we give it our selves ?

XXV.

P*raedicat vivâ voce ,*
qui praedicat vitâ &
voce, He preaches with
a loud voice, who prea-
ches with his Life and
Voice. That Minister
whose Life is in good
measure proportionable
to his Doctrine prevails
much with his Auditory,
and converts many Souls;

D 2

other-

otherwise the people are apt to say, 'Tis true, he preaches well; but why should I believe him who does not appear to credit himself, for he says one thing and practises another? And if we condemn this in a Preacher, we must not approve it in our selves. The moral Heathens will rise up in judgment against us at the great Day, if we shall rely upon a bare Form and outward profession of Godlineffe, but deny the Power of it in our lives and conversations: for

Meditations. 63

*to whom much is given,
of them much is required.*

It was a wise saying of a
natural Fool when he lay
upon his Death-bed,

“ Lord, require no more

“ of me then thou hast
given me. Let this be

remembered to humble the

wise men : Many have

been the wise sayings of

Fools, but not so many

as the foolish actions of

Wise men.

XXVI.

IT is reported in storie
of a great Emperor,

D 3

who

who had made large promises, that when his faith was suspected because his Predecessors had broke theirs so frequently, he replied, That if faith and truth were no-where else to be found but in his breast, there they should remain. This I am well assured may without flattery be justly applied to our gracious Sovereign *C H A R L E S* the Second, whom I beseech God to blesse with a long and happy Reign: His sweet, obliging, mild disposition is more agreeable

ble to the *English* temper then to any Nation whatsoever, our Climate being so justly famed for producing in all Ages so many good-natured people. What the Emperor said of himself, every one in particular ought to make applicable, and not to follow the Generality, who constantly doe amisse; and thus argue, Tell not me what vain fashions or customes others follow, how perfidious they are in their promises; I will keep my word and doe my du-

ty, leaving the successe to the wise Disposer of all things, endeavouring to walk unblameably both in the sight of God and men.

XXVII.

IT is reported of the *Lacedemonians*, that they had this fond Ceremony at the Death of their Kings, That all, both men and women, mangled their Foreheads, and in their Lamentations cried out, that their deceased King (how wicked soever

Meditations. 67

ever he were) was the best Prince they ever had. In all times there want not some or other who will praise those that are great and in power, giving them high applauses for their Vertues and deserts, though they be never so deformed with the Leprosy of Vicious enormities: but such servile spirits will be despised by good men; nay, at last, abominated even by those they so unworthily flatter; and shall receive one of the Punishments of Liars, which is, Not to

D 5 be

be believed when they speak truth.

XXVIII.

Honesty is the best Policy: it is simple and innocent, like a true Story or Narrative; natural and easy, that needs no defence: and a good Conscience is a continual Feast. He that in all his actions deals plainly and honestly, gains such a reputation, that all persons both believe him, and believe well of him; and therefore in all
the

the affairs of the World
he meets with many
friends and chearful assi-
stances; whereas those
that have used great arti-
fices to deceive and un-
dermine are soon found
out, seldome trusted. We
have an *English* Proverb
to this purpose, *Once a*
Knave, and alwaies sus-
pected. If any of the
most vertuous, gentlest,
mildest and fairest

* *The Fe-*
* Sex shall by any *male.*

act of great Immodesty
and Indiscretion expose
themselves to the just
censure of the World, it
will

will be difficult to recover their fame lost, by after-acts of Sobriety and Modesty; but this should not discourage any to attempt it: but the best way is to preserve a good Conscience, which is a Feast prepared for us by the God of Heaven, to be fed on at all times and in all conditions: it is introductive of *the Peace of God*, which is an happiness so great that it *passeth* humane *understanding*, and is a blessing of a vast magnitude, such as the World can neither

ther give to us, nor take from us when God in mercy has afforded it to us. When a man's ways please God, he makes his very enemies to be at peace with him, so that many times their hearts being turned, they perform offices of friendship and great kindnesse to us.

XXIX.

OUr Christian Charity, which consisteth partly in forgiving our Enemies, returning good for evil, and partly in

in giving to all who are the objects of Charity, more especially to those of the household of Faith, is not onely a Charity to them, but our selves too. The first part, being de-vested from any vindicative spirit, is the most lawfull and most politick way of Revenge, the Holy Writ saies, it is an *heaping Coals of Fire upon their heads*; so justly upbraiding them for the injuries they have done us, that we may have cause to believe (probably speaking) they will become
our

our Friends : but if not,
let us not be discouraged
from forgiving them as
oft as they offend, as we
hope God will forgive us
farre greater offences; let
us in all things endeavour
to doe our Duties , and
leave the successe to God.
As for the second part of
our Charity , Commise-
rating and relieving our
brethren in distresse, God
will reward it plentifully
in this World, and in the
world to come infinitely ,
with a *Go ye blessed*, &c.
(as we find in Scripture :)
besides the great satisfac-
tion

tion which must necessarily arise to any good-natur'd man, to be the occasion of doing good, with small Gifts so much to revive and rejoyce the disconsolate spirits of suffering persons. The *Italian* poor man sayes, *Sir, doe good to your self, and bestow something on me:* and certainly, if truly considered, we doe ourselves more good then those we relieve.

XXX.

IT hath pleased God heavily to afflict my
extra-

Meditations. 75

extraordinary Friends, in depriving them of their onely Son. *Leves loquuntur* ; *Ingentes stupent.*

God intends this as a great trial of the Patience and Piety of the Parents: now God calls upon them to rein their Wills to his readily and contentedly, without excessive sinfull Lamentation, not to grieve as without hope ; *they may goe to him* , *he cannot come to them.* Let them consider, Heaven is the best Inheritance. God hath given them his Son, to redeem them from
their

their sins and the just punishment of them; therefore certainly 'tis their Duty, and I hope and believe it is their Inclinations, not to repine that God hath *taken away* their Son *from the Evil to come*. Let them be comforted, that he died of a natural Disease, not occasioned by vicious Disorder, but departed penitently, willingly submitting to the Will of God; as I pray we may all doe at all times, both living and dying. *All things work for good to those that love*

love God, together, if not singly, every individual thing; yet jointly, if we love God. And because it was the will of the good God, it was better so then if it had been otherwise. All good Christians wisely acquiesce in God's Providence; he knows what is best for us. I hope God may restore to them his Blessings, as he did to his Servant *Job*, with a great increase: if not, let them remember, the blessed Angels have no Offspring.

XXXI.

WE can never be enough thankfull to God for his Mercies to us, especially for that Great transcendent one, the Mercy of all Mercies, in sending his Son to die for us, to redeem us from the Slavery of Sin, that we may live and not die eternally, that we may live happily here and hereafter. In the Obedience of his Commands is great delight: They that are of a contrary opinion, it is

is because they are unexperienced in his service, *in whose Service is perfect Freedome.* For to obey Sin and the Lusts of the Flesh, is the greatest Vassalage in the world; and he is a greater man who subdues his vile Affections, then if he were a victorious Conqueror over all the World. For God doth not account of us by our outward Greatness, but by our inward Goodnesse: All humane Greatnesse (however idolized by worldly men) is a Pageantry and a mere Repre-

Representation acted upon the Theatre of the World, which quickly disappears, and the Scene is changed and withdrawn when the Play is done. Farther to advance the Mercies of God to us, Let us consider, God might have commanded us to have sacrificed an *Isaac*, to have lived all the time of our lives in painfull and vexatious Trouble, exercising our selves in Acts contrary to our natural and reasonable appetites; and yet after an Obedience to such
see-

seeming severe commands for an hundred years or more, if he should give us Heaven at last, we had great reason to be thankful: But now, on the contrary, he onely commands us to live chastly and temperately; not to deceive our Neighbours, but to love them as our selves; to keep up a good report; to endeavour to doe all the good we can, and to refrain from evil; to forgive our Enemies, and not to be of contentious natures, but, *as much as lies in us, to live*

live peaceably with all men: which Commands if we endeavour to conform to, it will conduce to a temporall as well as an eternall Felicity. When we digresse from such Rules given us by our great Law-giver, we find sad effects, as consequential Punishments of our Disobedience; as, Losse of Reputation, many ill Casualties and Diseases, many times hastening our end by vicious Excesses. These Inconveniences to a rational and considering person
were

were sufficient (if there were no higher) to deterre him from evil practices.

XXXII.

I Being sick , and under some dejection of spirit, opening my Bible to see what place I could first light upon which might administer Comfort to me, casually I fixed upon the Sixth of *Hosea* ; the first three verses are these.

1. *Come, let us return unto the Lord: for he hath torn, and he will heal us ; he hath smitten, and he will bind us up.*

E 2. *After*

2. After two days he will revive us, the third day he will raise us up, and we shall live in his sight.

3. Then shall we know, if we follow on to know the Lord: his going forth is prepared in the morning, and he shall come unto us as the Rain, as the latter and former Rain unto the Earth.

I am willing to decline Superstition upon all occasions, yet think my self obliged to make this use of such a providentiall place of Scripture; First, by hearty repenting

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ting me of my sins past;
Secondly, by sincere re-
formation for the time to
come, desiring to turn
from the evil of my ways,
to serve the living God,
that so long as he spares
me life, I may live as in
his sight and presence.

XXXIII.

Upon the 29th day of May.

THis day is an Holi-
day, a day of Con-
gratulation upon a dou-
ble account; First, of the
King's Birth, Secondly,
of his Restauration. The

E 2 first

first was great cause of rejoycing, That so Brave a *Prince* was born the Heir apparent to three great Kingdomes, and an universal Joy to all good Subjects: He was an high Blessing to the Excellent Monarch his Father, and to his sweet and Pious Consort, Daughter of the Great *Henry* the IVth of *France*. The second was the greatest, That his Majesty, after so much unjust Suffering and Banishment by his Father's Murtherers and his Rebellious Subjects, should
by

by the miraculous Providence of God Almighty be restored to his own Dominions by the unanimous Consent of all his Subjects, *nemine contradicente*, without the effusion of one drop of blood. These so transcendent Mercies to so distressed a Nation ought to be had in continual remembrance: Our thankfulness to God Almighty and our Serving him ought to be in some measure proportionable to our Mercies; nor ought we to provoke him to wrath by our Sins

as we have done, which God grant we may repent of from the highest to the lowest, that so God may repent him of the evil of Punishments which our sins have deserved.

Amen.

XXXIV.

*If God be for us, who
shall be against us?*

W*Ho?* Hence learn,
If a Question be
asked in Scripture, and
let fall without an An-
swer, it amounts to a Ne-
gative.

gative. First, let us engage in God's Cause, then having the lawfull Authority of his Vicegerent, who shall be against us? no man can: It is not in the power of humane policy to oppose or countermine Divine Determinations. They who *trust in the arme of Flesh, and in the son of Man whose breath is in his nostrils*, are sure to be deceived; they trust to a broken Reed, to a Bul-rush: We ought to look upon men but as God's instruments; if we

doe otherwise, we may justly be made the objects of God's wrath and severer punishments. So long as we doe lawfull things, we may hope God is on our side, and expect his protection: out of our Calling, we are out of God's keeping. *2^d*. But how shall we know God is on our side? *Ans.* By examining our selves whether we look upon God as our ultimate End in all our actions and designs; if we make all things subordinate to his Glory; if we look upon him as the
Well-

Well-spring and Fountain of Life, Health and Salvation, with a chearfull Christian indifference submitting to his Will, whether he please to blast our actions, or blesse and prosper our purposes; if we have no sinfull impatient desire after temporal blessings, but upon all occasions endeavour to doe our Duties, and leave the successe to God; if we shall chuse to die rather then deliberately to offend God: These, I say, are signs we are the true Servants of God;

and if we be so, then God will be on our side, and then we need not fear what men or Devils can doe against us; we are well guarded, no Bullet in Warrs by Sea or Land can hurt us without God's commission. There is an over-ruling Providence governs all Sublunary things.

XXXV.

IT is a most deplorable thing to consider, that there should be such great Diffensions and Animosities

fities amongst Christians, who professe to believe in the same Saviour, and many times about Circumstantials, not Essentials or Fundamentals, in Religion, even to a Scandal. There are many pious, learned, well-disposed persons, who expresse great zeal and fervency of spirit to reconcile the Differences in Christian Religion, but commonly meet with a severe fate, (instead of their deserved Reward) to be abominated, or at least disliked, by all Parties.

But

But we must remember, good men are but men, and transported many times with ungovernable passions and humours. Naturally men have a great affection to those of their own Interest and Party, sometimes either not discerning, or conniving at their faults; and too much prejudice to those who differ from them in opinion: though, if we consider calmly and rationally, no man differs more in opinion from me than I do from him, and if I desire he should think charitably

charitably of me, I am obliged in conscience to doe so of him; unlesse I know by his actions, he pretends Piety to cloak his Rebelious and Factious spirit, with a design to disturb the Kingdom's peace, and by violence or Arms to resist the Civil Magistrate, God's Vice-gerent, or is guilty of some notorious Crime: such a man I am bound to detect, and no waies to countenance or protect. It were an happinesse much to be prayed for, that men of several Judgments, whether

ther Episcopal , Presbyterians , Roman Catholics, Independents, (and under that notion may be comprehended Anabaptists, Quakers, and many other new fanatick and infatuated Sects) would more put in practice those Principles of Piety, Charity and Morality, wherein all or most of them agree : this would conduce much to Union ; for then they would think better one of another, and bear with the frailties of their brethren , (being there is no Perfection in this life)
and

and by a gentle, mild and unpassionate way of arguing would sooner convince one another of their Errours. Some can suffer better then dispute, who by calm disputation might soon be convinced and reduced to sobriety of judgment. This would, I believe, prevail more then Punishments and Persecutions, which so often beget Profelytes, and create in others tender Commiserations of such mens sufferings, especially if they be of honest deportment and dealing, and of
good

good lives, as many of them are, though such Sufferers may be faulty in neglecting those Condescensions and just Compliances which (if they rightly consider) they may with a good Conscience expresse towards both Civil and Ecclesiasticall Governours. But these Dissenters are ready to plead for themselves,
“ What I suffer, it is for
“ my Conscience, it is not
“ out of Faction or a spirit
“ of Contradiction; and
“ therefore in these cases
“ I must obey God, and
not

“not Man, (which is
highly true, when that
is the case:) and farther
say they, “ It appears
“ to us an hard case, that
“ we must be under a
“ temptation either to go
“ against our Conscien-
“ ces, or suffer for them :
“ But God’s will be done,
“ if we suffer for his sake,
“ we are contented.

XXXVI.

MEN of several Opini-
ons in the World
fondly believe that onely
those of their Judgments
shall

shall be saved, excluding others out of Heaven, who haply may be admitted, when their Censurers may be refused for their Uncharitableness. The way to Heaven certainly is not so streight in matters of Opinion as Practice; for what will it advantage to be orthodox in Opinion, and dissolute in Life? God will pardon many Errors, where the persons who maintain them intend well and live well, if they do not obstinately and pertinaciously persist in them, but

but are both willing to retract them, and heartily pray to God to convert them from all their Errors and Failings, and to teach and confirm them in all saving Truths. We must all ingenuously confesse, that in our tenderest years those Principles we first receive in our Education take a great impression in us, and are not easily removed; we have an affection for them, study Arguments in their defence, and have many times too great an aversion to the very Persons

sons who differ from us, as well as to their Opinions: yet certainly, difference in Judgment ought not to cause strangeness and difference in Affection. Possibly God may accept of this Plea from many particular persons hereafter; I have endeavoured to serve thee, O Lord, sincerely in the way I was brought up in, which appears to me to be true, otherwise I should with as much zeal have embraced any other Opinion, which I should have been convinced was
the

the truest. We have no warrant in the Word of God to condemn so much as the very Heathens, who were men of good Lives, and many of them of pious, devout Conversations, who never heard of Christ, no more then we have to condemn little infant Children, who are not capable of committing actual sin.

XXXVII.

IT appears strange to me that wicked worldly men should be accounted

ted wise, whenas in the matters of greatest importance they are so carelesse and remisse, even in the Salvation of their Souls. For all wise men in difficult cases will doe that which is safest: Now to live as believing there is a God, and truly to fear and serve him, is certainly most secure: for though there be many Arguments, besides the conviction of every mans Conscience, to prove there is a God; yet no man can demonstrate the contrary, that's impossible:

ble ; and if there were none , no person would repent after death that he in his life-time believed there was one : but disbelieving the Deity in his life, he may by that God, whose Essence he durst so impudently deny, be punished in Hell eternally.

XXXVIII.

IT is safest and best for us to believe as God in his Word has revealed to us , and not to be guilty of carnal arguings :
as,

as, not to think it reasonable that Man should be punished infinitely for finite sinning; or to seem to incline to *Origen's* Opinion, (which most would be willing to embrace, if there were any Religious ground for it) That all men at the last day shall be saved, even the very Devils themselves. But thus consider, In this World the wisest men know but in part, and see but in part; in the next World the mist will be taken from our eyes, and we shall see clearly; the

the most ignorant persons here, shall know more in the other world then the greatest Clerk upon Earth: But here it is our duty to acquiesce in what we suppose is God's will we should believe or practise; his Will is the highest Reason, and ought to be esteemed so by us.

XXXIX.

WE account an ungrateful man the worst of men, *Ingratum si dixeris, omnia dixeris;* and yet we little consider
F how

how ungratefull we have been to the God of Heaven, who has given us our Being and Well-being, who hath done such great things for us, by whom *we live, and move, and have our being.* What great Dangers do we daily escape by his mercy? A Preserving Providence is no lesse then a Creating one. What cause have we to be ashamed and repent of our Ingratitude and perfidious Promises? If we once break a solemn promise and engagement to men,

men, we cannot expect to be trusted any more; and yet how many Promises of more strict and circumspect walking have we broke with the great God of Heaven and earth, either upon our Sick-beds, or upon our receiving the blessed Sacrament, and many such like serious occasions? How many times have we said, O Lord, spare me yet but this once, and I will live and amend? and when we have recovered, our Vows have fallen off like cords of vanity. How

dangerous is such breach of Vows? and how justly may we upbraid ourselves for it, abhorring our selves by reason of our Iniquities, and repenting in dust and ashes, as holy *Job* did?

XL.

Sunday is the Lord's day, which ought more particularly to be devoted to God's Service. For though it is our duty in our several Callings every day to serve God, and endeavour to advance
his

Meditations. **III**

his Glory ; yet on that day, the Weekly Holy-day, we should not think our own Thoughts , nor do our own Actions, (but what necessity requires:) and therefore 'tis most fit then to refrain from playing at Cards, or such Recreations which may administer Scandal to many good people. If it be a measuring cast , whether any particular thing be lawful or unlawful , 'tis safest and best to resolve on the Negative: for this is an infallible Maxime, They that in all things

will do the utmost that is lawfull, will be tempted in many cases to doe that which is unlawfull.

XLI.

VHen we are tempted to any sin, let us say, with *Joseph*, *Shall I doe this wickednesse, and sin against God? God forbid. Shall we sin that Grace may abound? God forbid.*

XLII.

XLII.

IN this world as good Christians we are engaged in a Spiritual Warfare, *the Flesh* warring *against the Spirit*; sometimes one prevails, sometimes the other. But let us comfort our selves; We fight under Christ's Banner, he is *the Captain of our Salvation*: and therefore in such a War we may joyfully hope to obtain Victory over the Lusts of the Flesh, by the assistance of God's graci-

ous Spirit, if we valiantly contend to the end of our lives, being *not weary of well doing*; for which we *shall reap, if we faint not, the Crown of life*. Let us consider, then, how blame-worthy those are, who are so far from contending, that they willingly yield; and are so far from Fighting in a good Cause, that they basely deliver themselves up Prisoners without striking one stroak; so far from Resisting, that they tempt Temptations to tempt them; in this sup-
plying

plying the place of the *Great Tempter*, the Devil, untill they are justly *given over to a reprobate sense*, sinning with delight and greedinesse, *drinking Iniquity like water*, and living and dying with obdurate Hearts, and seared Consciences: From which sad Judgment Good Lord deliver us. *Amen.*

XLIII.

Friendship is a noble thing. Worthy Doctor *Hammond* used to say, he pitied him that

F 5

was

was destitute of a Friend, as a very unhappy person. By conversing with a Friend, and communicating our secret affairs to him, our Joyes are by Sympathy increased, and our Griets lessened. Two dear Friends seem to have one Soul in two Bodies; (they are like Twins, when one dies, the other pines away:) there is but one Propriety between them both, all their Goods are in common.

Friends

*Friends are to Friends like
little Gods, whilst they
Honour and Friendship to each
other pay.*

Mr Herbert worthily
says in his Poems,

*All worldly Joys goe lesse,
To that of doing kindneses.*

*This being so, Good God, let
Hatred cease,
And Friends and Neighbours
love, and live in peace.*

Some very curious
scrupulous persons have
made Inquiries whether
Friendship between those
of different Sexes may be
innocent.

innocent. To this I answer affirmatively, without the least scruple or dispute: but he that truly values the honour and reputation of his Female Friend will be very cautious, lest by any act of his indiscreet affection he should lessen her good opinion in the world; and, as that Learned and Pious Doctour *Taylor* says in his Tract of Friendship, which is worthy the perusing, “A
“man ought to lose
“much of his Satisfacti-
“on, rather than she
any

“any thing of her Ho-
“nour.

XLIV.

Neither the Ambiti-
ous nor Covetous
man can ever be satisfied;
for their thirsty desires
after Honour and Wealth
increase by their obtai-
ning what at present they
so greedily covet; like
one in a Burning Fever,
the giving him Drink
does but increase in him a
desire still to have more,
and his Thirst is but little
quenched. He that will
not

not religiously frame his mind to content himself in what-ever station God has placed him, will scarcely be satisfied and easy in any Condition: for if we cannot proportion our Fortunes to our Minds, we should our Minds to our Fortunes; rendering thanks to God Almighty, who has done such great things for us: and then we are happy as to this World. To make our Felicity here the more conspicuous, we ought to compare our temporal state to those
beneath

beneath us, our Inferiors,
and not to our Superi-
ors.

* If Riches
increase, set not
your heart up-
on them; but
look upwards,
and say, *Vani-
ty of vanities,*
*all is vanity and vex-
ation of spirit. There
is no end of writing ma-
ny Books; and much stu-
dy is a wearinesse to the
flesh.* But observe *Solo-
mon's* conclusion, who
was best experienced in
the

* If goods
increase,
they are in-
creased that
eat them,
&c. Eccl.
5.11.

the Trial of humane Delights and affairs: After he had said, *There is a season for all things, and that Time and Chance happens alike to all, to the wise as well as foolish*; and advised all persons to make use of God's Blessings with a contented thankful mind, for *we know not who shall be after us*; then he adds, *Fear God, and obey his Commands; for this is the whole Duty of Man.*



A Prayer for the KING,
and the Royal Family.

O Lord our God, let the
choicest of thy Bless-
ings fall down upon thy
Vice-gerent, our Sove-
reign Lord, the KING,
on the QUEEN, Queen-
Mother, the Illustrious
Duke of YORK, and
all the Royal Family. O
Thou who art the King
of Kings, who hast in
thine hands the Hearts
of Kings, and canst turn
them

them as Rivers of water,
 be pleased to send down
 the Light of thy Counte-
 nance so to shine upon His
 M A J E S T Y, that He
 may be as holy, va-
 liant and prosperous as
 King David, wise and
 rich like Solomon, zea-
 lous in thy service as Jo-
 siah; that He may al-
 wayes govern the People
 committed to his charge
 in thy fear. And as thou
 hast indued Him with a
 mild, gracious, and mer-
 ciful disposition; suffer
 not, O Lord, any of his
 Subjects to abuse his Cle-
 mency,

mency, and deprive themselves of the continuance of it by a necessary Severity upon them: but be pleased so to dispose the hearts of Prince and People, that in their several Stations and Callings they may esteem it their greatest honour and satisfaction to do thee Service. And after a long and happy Reign, let Him attain the end of his hopes at the period of his days, even the Salvation of his Soul, for Christ his sake.

Amen.

The E N D.